304 Circumcision. -- Boys are circumcised at the age of three or
852 four, usually by a marabout. Circumcision (amoud, amilli, or
azemmoued) is not the occasion for any festivity and is practiced
[412 collectively. The contusing instrument used is a little knife with
302] an iron blade, used by the men as a razor. During the healing
period the child rests in his parents' camp and is cared for by them.

[171] Little girls are not excised as they are among the Moors of Tagant and Hodh.

291 Children go around naked until they are five or six years old,
855 depending on the wealth or the foresight of their parents. Little
[556] girls wear a loincloth at the age of six or seven, while boys wear trousers of the same style as the men.

• 861 Education. -- Children's education begins after weaning. From that time on the boy passes under the control of his father, while the girl stays in her mother's hands. This education is hardly complicated for either the boy or girl.

868 The little boy, from the age of five, takes care of watching
857 the goats and sheep by himself. Later he is entrusted with the camels,
which he leads to pasture and to drink. He is also taught how to
[762] milk goats, for among the Tuareg, men, as a rule, take charge of this job. Toward the age of seven he begins to ride camels. Then fights with sabers or lances are organized in the form of games between children of the same age, arms being replaced by millet stems or tree branches. This is not a part of education properly speaking, since it is done by the children themselves.

868 Religious education is rather neglected among the Ahaggar
869 Tuareg where marabouts are scarce. When there is a marabout in a camp, he teaches children and young people the rudiments of the
[212] Koran, which they learn by heart by singing it all day long, for they are ignorant of Arabic writing.

881 /287/ The litham /veil/ is put on the boy at fifteen or sixteen
[145] when the hair begins to appear in his armpits. It is put on by the
291 father, most often at the time of Ramadan. There is no additional
[431] ceremony for the occasion. The father gives his son some good advice, and young women and girls give him tobacco as a gift.

861 /140 cont./ The child has never been able to have his way in his parents' camp; he has always had to bow to the canouns; if, by chance, he was disobedient, his parents did not hesitate to use corporal punishment -- a few slaps, nothing more; for a more serious fault or for the repetition of an offense, he would find himself tied up like a young goat and condemned to stay in the tent. However, punishments are the exception; a word, a look, suffices. It is not at all good, the Tuareg say, to beat children too much. This training gives the young Targui a proud character, an acute sense of
181 his dignity, and a sometimes disquieting reserve. Absolute obedience to custom makes it necessary to lead a moral life which is perhaps more rigid than a religion could make it. To know a Targui and to predict his behavior is very difficult for a Frenchman, who must sort out what is individual from what comes from the constraint exercised by Tuareg society and then must take into account the coloring that Islam gives to the whole.

836 Soon the time comes when the young Targui may go to the tendi and ahals. It is necessary to say here a few words on sexual problems.

Certain stories have greatly exaggerated the freedom of morals among the Tuareg. The training of the boys, which keeps them very often out of the company of adults, and that of the girls, which ties them to their mother and obliges them to be modest, does not predispose to license.

836 There is no sexual education properly speaking; for a very long time the young girl is ignorant of everything con-
864 cerning conception. Casually, thanks to an older girl companion, she learns the essentials of intimate relations between men and women. The young man is initiated much sooner, for he may easily leave the camp; enlightened by his comrades, he wastes no time in starting an affair with a Negress of the neighborhood. The sexual customs are transmitted in conversations /141/ among the young Tuareg and are observed